AL-HIDAAYAH

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A TIME TO REFLECT – *Where are we going to?*

LOUD ZIKR.

All praise is due to Allaah, who is unique in His uniqueness and Durood of Salaam be on the Last, innocent Nabi and Rasul, Hadhrat Muhammad (S. A.W), who brought a complete, perfect, easy to adhere pattern of life for Mankind to follow. Sahaabah (R.A) were the companion who prohibited the Deen and non-Deen as well. The Article is from a book entitled “Minhaj-ul-Wazaai” or “ Ra I-e- Sunnat” by Allamah Abu Zar Muhammad Sarfarzas Khan and its validity, correctness and authentic nature has been testified by:

Qari Muhammad Tayob (R.A.)- Rector of the Darul Uloom Deoband.

b.) Moulana Mufti Sayed Mhdi Hassan (R.A)- Head Mufti of Darul Uloom Deoband.

c.) Moulana Shamul- Haqq Afgani (R.A.)- Sheikhul Tafseer- Darul – Uloom – Deoband

In their respective forwards of aftyer books. Our duty is to carry the truth. Each individual has the ability to decide. The words in the in brackets [ ] are mine .

The Zikr of Allaah Ta`ala is an excellent and great form of Ibaadat. Supplication (du`aa) is also another noble act of worship and a means of gaining closeness to Allah Ta`ala. However, these acts of Ibaadat (like all others) should be performed in the method as prescribed by the Shariah. In those instances where in we are ordered to make Zikr in a loud voice, like the days of Tashreeq, which commences from Fajr Salaat of the day of Arafaat, and like the Talbiah of the days of Hajj etc., then it is Sunnah to recite the prescribed Zikr in a loud voice. Where we are not ordered to recite Zikr in a loud voice, there it is better to perform it softly. In this way we will be adhering to the intended object of the Shariah. This also applies to du`aa. Even though Sahibain (Imaams Abu Yusuf and Muhammed (rahmatullahi alaihima)), Imaam Ibn Hazm (rahmatullah alaih) and most of the Sufia-e-Kiraam (rahmatullahi alaihim), have in some cases indicated a preference to loud Zikr, however they did not rebuke those who did not do loud Zikr nor did they call them Wahabis. Nevertheless, when reflecting upon the dalaail (proofs), this much is ascertained that it is better to make Zikr and du`aa softly. This is the view of Imaams Abu Hanifah, Shafi, Maalik and Hambal (rahmatullahi alaihim). When there is a consensus of opinion of all four Imaams upon any one law , then we have this hope that certainly the truth is with them (i.e. their view is the correct one). However, nowadays if loud Zikr is given preference (by some) and those holding this view maintain silence garding the others (i.e. those not participating in loud Zikr), then this would be one thing. But the disturbing factor is that nowadays, those not participating in loud Zikr are called Wahabis, they are rebuked and have become fair game for insult. It has today become entrenched in society that a distinguishing factor of Muslims and those worthy of being termed Ahle Sunnat, are those that read Zikr in a loud voice. If you make Zikr loudly then you are a Sunni; otherwise you are a Wahabi.

This is precisely the reason why this mas`ala necessitates further elucidation. Hereunder follows a brief presentation of the dalaail. Reflect carefully.
Allah Ta`ala has stated** ***:"And remember your Rabb (make Zikr) in your heart with humility and fear, without raising your voices." (Surah A`raaf)*
"Call out to your Rabb with humility and silently. Surely HE does not like the transgressors." (Surah A`raaf)
In these Noble Aayaat (verses) of the Qur`aan Shareef there are two conditions whilst the making of Zikr and du`aa. One is that Zikr and du`aa are to be made with utmost sincerity and humility, and the second condition is that it is recited softly and in a low voice, because Allah Ta`ala does not like those who transgress the bounds of the Shariah.

Once the Sahabah (radhiallahu anhum) were making Zikr in a loud voice and Rasulullah (sallallahu alaihi wasallam) prevented them saying : ***"Oh people! Have mercy upon yourselves, you are not calling upon that Being who is deaf or absent. You are calling upon that Being who is All-Hearing and close by, and HE is with you (all the time)." (Bukhari page 605 vol.2, Muslim page 346, vol.2)***

From this Hadith we note that Rasulullah (sallallahu alaihi wasallam) prevented them from loud Zikr and preferred soft Zikr. Hence, regarding this Hadith Imaam Nawawi (rahmatullahi alaihi) states: " This Hadith proves that it is better to make Zikr in a soft voice, if there is no call for or reason to make it loudly." [As the Zikr of Ayyam – Tashreek or Talbiah as explained earlier] (Sharah Muslim pg.346 v.2)

Hafiz Ibn Katheer (rahmatullahi alaihi) states that Imaam Ibn Hazm Zaahiri (rahmatullahi alaih) etc. have regarded Mustahab the loud recitation of du`aa after Salaat, but : " Muhaddith Ibn Battaal (rahmatullahi alaih) states that to make Zikr in a loud voice is NOT Mustahab." (Bidaya wan Nihaya vol.1, page 270)
Imaam Ibn Hazm (rahmatullahi alaihi) etc. base their proof upon that narration of Abdullaah ibn Abbas (radhiallahu anhu), wherein he states : " During the era of Rasulullah (sallallahu alaihi wasallam) the people used to raise their voices in Zikr after the Fardh Salaats." (Muslim vol.1 page. 217)

Imaam Nawawi (rahmatullahi alaih) states regarding this narration : " Imaam Ibn Battaal (rahmatullahi alaih) and other Ulama have mentioned that those Imaams of Mazhab which most people follow (i.e. the four mazhabs), and similarly other Ulama have come to a consensus of this opinion that to make Zikr and takbeer in a loud voice is NOT Mustahab**. Imaam Shafi (rahmatullahi alaih) has explained in reply to this narration of Hadhrat Ibn Abbas (radhiallahu anhu) that Zikr in a loud voice was practised during the time of Rasulullah (sallallahu alaihi wasallam) for a limited period of time only in order to educate the Sahabah-e-Kiraam. This practice (of loud Zikr) was NOT a regular or continuous act." (Sharah Muslim vol.1 page217)**
This is a fair and logical comment, otherwise loud Zikr would have been a regular practice of all the Sahabah-e-Kiraam (radhiallahu anhum). Also, a prominent and great Sahabah such as **Hadhrat Ibn Ma`sood (radhiallahu anhu) would never have said the following or sent out of the Musjid those people who were making Zikr and Durood loudly in the Musjid : " You people have innovated a Bid`a in the presence of the Sahabah (radhiallahu anhum)!"**
Just like the recitation of Bismillah loudly in order to teach the people is proven from the Ahaadith, however to continue with this habit is a Bid`a, like it has been reported from Hadhrat Ibn Mughaffal (radhiallahu anhu). In the same manner is loud Zikr.

Allama Halbi Hanafi (rahmatullahi alaihi) has written : “ Hadhrat Imaam Abu Hanifah (rahmatullahi alaihi) said that to make Zikr loudly is Bid`a, and it is contrary to the Aayat of Allah Ta`ala wherein it is stated : “Call out to your Rabb with humility and in a soft tone.” ”
This text clearly proves that according to Imaam Abu Hanifah (rahmatullahi alaihi) to make Zikr in a loud voice is contrary to the Aayat of the Qur`aan Shareef and it is also a Bid`a. The irony of the matter is that the other group (i.e. those not practising loud Zikr) are termed Wahabis and those practising loud Zikr regard themselves to be the Ahle-Sunnat. LA HOWLA WA LA QUWWATA ILLA BILLA.

Hadhrat Mullah Ali Qari (rahmatullahi alaihi) has written : “Some of our Ulama have very explicitly stated this law that to RAISE THE VOICE IN THE MUSJID, EVEN IF IT BE FOR ZIKR, IS *HARAAM*.”
Not withstanding that Hadhrat Imaam Abu Hanifah (rahmatullahi alaih) has mentioned loud Zikr to be Bid`a and Hadhrat Mullah Ali Qari (rahmatullahi alaih) has recorded it to be Haraam, however Mufti Ahmed Yaar Khan Saheb says : “The opposition say it (loud Zikr) is Haraam, and they use different schemes in order to prevent it - one of their schemes is to brand loud Zikr Bid`a and contrary to the Usool (principle) of Imaam Abu Hanifah (rahmatullahi alaih) …” (‘Jaa-al-Haq’ page 329)

In all fairness we ask : “Who has branded it (loud Zikr) Haraam and Bid`a ? Has Imaam Abu Hanifah and Mullah Ali Qaari (rahmatullahi alaihima) also joined the ranks of the ‘opposition’ ? Are they also amongst those who are plotting and planning schemes to prevent it ? Answer intelligently .”
Imam Nawawi (rahmatullahi alaih) has written : “ There is no difference of opinion regarding the fact that du`aa must be made softly.” (Sharah Muslim vol.1, page. 311)
Imaam Siraajud Deen Hanafi and Mullah Ali Qaari (rahmatullahi alaihima) have written : “ It is Mustahab to recite du`aa in a soft voice and it is Bid`a to make it in a loud voice.”

All the afore-going text explicitly explains the matter at hand citing clear references from Qur`aan Shareef , Ahaadith and Aqwaal-e-Aimmah. The view taken here (that loud Zikr is incorrect) is a better one and closer to the Shariah.
There remains now the argument presented by Mufti Ahmed Yaar Khan that ‘Shaami’ has stated : “ The past and present Ulama reached a consensus that it is Mustahab for a Jamaat in a Masjid to raise their voices in Zikr, but their loudness should not be such that it causes a disturbance to one who may be sleeping in the Masjid or to one reading Namaaz or to the Qaari.” ‘Jaa-al-Haq’ page 332)
This argument of his is not even worth any consideration.
FIRSTLY, since the Qur`aan Shareef and Ahaadith have ordered Zikr to be made softly, can the practice of any person to the contrary be taken as proof ?
SECONDLY, the four Aimma of Mazhab have stated loud Zikr as NOT being Mustahab and Imaam Abu Hanifah (rahmatullahi alaihi) has branded it as Bid`a and he has pointed out that it is contrary to the Aayat of the Qur`aan Shareef. **When the four Imaams of Mazhab have reached a consensus <u>against</u> the permissibility of loud Zikr, then how can there be any consensus granting its permissibility ?** And are the four great Imaams not from amongst the past Ulama (Mutaqaddimeen) ?
THIRDLY, there is most certainly not a consensus amongst the present Ulama (Muta`akhireeen) that loud Zikr is Mustahab. All Ulama from all the Mazaahib have rejected it. **Even the Sufia-e-Kiraam have not reached a consensus on loud Zikr, refer to the writings of Hadhrat Mujaddid Alf Thaani (rahmatullahi alaih).**

Similarly, refer carefully to the kitaabs of other Ulama and Fuqaha. By merely freely stating the word 'Ittifaaq' (consensus) this mas`ala cannot be solved.
Mufti Ahmed Yaar Khan's remaining argument which he cites from the kitaab 'Dalaail-e-Azkaar' authored by Sheikh Muhammed Saheb Thaanwi (rahmatullahi alaih), wherein it is stated : " Rasulullah (sallallahu alaihi wasallam) used to recite Tasbeeh and Tahleel loudly with the Sahabah (radhiallahu anhum)" ('Jaa-al-Haq page 330) This proof of his also does not carry any weight.
FIRSTLY, how can a Hadith be regarded as proof when this Hadith itself cannot be proven to be authentic from the principles of Ahaadith.
SECONDLY, even if it proven that this Hadith is in fact authentic, then the reply would be the same as given by Imaam Shafi (rahmatullahi alaih) to that Hadith of Hadhrat Ibn Abbas (radhiallahu anhu), that this was done by way of educating the Sahabah-e-Kiraam and this practice was later abandoned, it was certainly not practised upon continuously. If this practice was continued upon by the Sahabah-e-Kiraam, then the four great Imaams would most certainly never have stated loud Zikr to be not Mustahab. This is one glaring, obvious fact which cannot be refuted. This subject regarding loud Zikr and soft Zikr has been dealt with in detail in the kitaab, 'Hukmus Zikr bil Jahr' authored by this writer (Abu Zahid Muhammed Sar Faraaz Safdar)- one may refer to it and study the same. In this brief treatise we deem it inappropriate to quote detail referennce and proofs.
ALLAH TA`ALA IS THE GIVER OF TAWFEEQ.

[Be cautiious, some personal go around quoting Hadith Qudsi' that Allah honours the gatherings of Zikr in the
Masjid. Note Ahadith of this nature do not more loud Zikr or loud Zikr in congregation or loud Zikr in congragation in the Masjid.Who understands Deen better, us or the four great Imaams of Fiqh ? us or the Sahaabi of the calibre of Hadhrat Abdullah Bin Masood? Us or Rasulullah (S.A.W) ?]
[A bidat is a bidat irrespective who commits it, there is no concept of holy sin or holy bidat]
The temporary actions (i.e loud zikr in the masjid) of or illustrations elders like Sheikul Ahadith, Moulana Z uluiyyah (R.A) SS and Mufti Muhammad ul Hassan (R.A) was only for educative purposes.